THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Only let your conversation be as it becometh the gospel of Christ: . . . . that ye stand fast in one spirit with one mind striving together for the faith of the gospel.—PHIL. 1: 27.

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THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 542.*]

CHAPTER V.

THE PART TAKEN BY BRAN AND BY JOSEPH OF ARIMATHEA IN THE INTRODUCTION OF THE GOSPEL INTO BRITAIN—THE FIRST CHRISTIAN CHURCH IN ENGLAND—AVALLON—GLASTONBURY.

WE will now return to Bran. The part he took in the introduction of the gospel into Britain is thus examined by Mr. Yoewell:

"According to the Triads, and more especially the Silurian* copies of Achauy Saint, or the Genealogy of the Saints, it is said that Bran ab Llyr, and his son Caradog, or Caractacus, were betrayed by the Romans through the treachery of the Aregwedd Foeddog, generally understood to be Cartismundua. He was detained at Rome as a hostage for his son seven years, and by this means obtained an opportunity of embracing the Christian faith. Upon his return he brought with him three, or according to others, four teachers of the names of Ilid, Cyndaf, Awystli,† Hen, and Mawan; and through their instrumentality the gospel was first preached in this country. According to a manuscript preserved in the Harleian Collection at the British Museum, Bran also shared the captivity

* The Silures, of whom Caradoc was the chief, inhabited the country known to us as the counties of Hereford, Monmouth, Radnor, Brecon and Glamorgan.

† Arwystli is thought by some to be the Aristobulus mentioned by Paul, Romans 16: 10.

of his family, and was conveyed with them to Rome, where he was detained with them as a hostage for the peaceable conduct of the valiant Caractacus, who is said to have been permitted with his wife and daughter to return immediately to Britain, and on that account was called Bendigaid, or 'the Blessed.' He died about the year 80. Such is the collective statement of the Welsh authorities, and it is so far plausible, that Bishop Stillinfleet, without being aware of this testimony, conjectured that a similar circumstance was likely to have taken place. If the account were correct, the return of Bran must have happened in A. D. 58, allowing seven years to elapse from the capture of Caractacus, which occurred A. D. 51. This tradition has not obtained implicit credit even among the Welsh, although Dr. Southey prefers it to the other narratives."

Tacitus does not mention Bran as one of the family who were present when Caradoc was brought as a prisoner before Claudius, and for this reason doubt has been thrown on the statement that he was in Rome. Possibly he was not present on that particular occasion, but that proves nothing beyond the fact stated. Then, again, I have long since learned to be very careful in forming conclusions from what an historian *does not say*. When one authority asserts positively that a certain event happened, and there is no direct evidence to the contrary or inconsistency in the statement, then the silence of another authority counts for little in the argument.

Mr. Morgan, whose History has already been quoted, presents details which I have not been able to find in any other history within my reach. He states:

"Rufus Pudens was converted to Christianity probably by his wife, herself a convert of the Arimathean mission, certainly before the first arrival of St. Paul at Rome—for in his epistle to the Romans written prior to such arrival, Rufus is mentioned as already 'chosen of the Lord.' In A. D. 56, St. Paul came to Rome. In A. D. 57, Bran, Caradoc, and the other members of the royal family of Siluria were converted and baptized by him. From this date the 'Titulus' became the home of St. Paul and of the other apostles whenever they visited Rome. The children of Claudia, were brought up literally upon their knees. *Hermas, called 'Pastor,' from a work of his so entitled, was ordained the first Minister to the Christians assembling for praise and prayer in his house. In A. D. 59, Aristobulus, brother of St. Barnabas, and father-in-law of St. Peter, was ordained by St. Paul first Bishop of the Britons, and left Rome with Bran, Caradoc, and the royal family for Siluria. Two other missionaries, Iltyd† and Cyndav, 'men of Israel,' as they were termed in the Kymric

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* Hermas—The name of a Christian resident at Rome to whom St. Paul sends greeting in his epistle to the Romans (16: 14), Irenaeus, Tertullian, and Origen agree in attributing to him the work called the Shepherd: which is supposed to have been written when Clement I. was bishop of Rome; while others affirm it to have been the work of a namesake in the following age.

† By others Ilid is said to have been an Israelite, by which I presume is meant a member of the Church, who was formerly a Jew.

genealogies of the primitive saints, accompanied him. Bran himself is on account of this the second phase in the introduction of Christianity into Britain, known as one of the king benefactors of the island, and the epithet Bendigedig (Benedictus, Blessed), generally attached to his name. The following year St. Paul himself visited his royal converts in Britain, and returned after a stay of some months with Claudia, Pudens, and Linus, to the continent. In A. D. 67, after his second imprisonment at Rome, and on the evening preceding his execution, he wrote from the house of Claudius his farewell epistle to Timothy of Crete. The only salutations in it were those of the family of the great British patriot—Pudens, Linus, Eubulus, and Claudia, who were thus, by the unsearchable ways of the Almighty exalted, through the fiery ordeal of national disasters and family humiliations, to administer to the departing hours of the Apostle and founder in Christ of the Gentile Church."

I fail to discover Mr. Morgan's reason for believing that Pudens was converted by his wife, or why he should think, if she was the daughter of Caradoc, as he affirms, that she was converted before her parents and the rest of her family. If she was Caradoc's daughter then she was but a child when she was brought to Rome, her marriage did not take place until a number of years later. The mention of her husband's name by Paul before he (Paul) was carried to Rome the first time, proves that Rufus was a member of the church, but it proves nothing so far as she is concerned.

It will be noticed Mr. Morgan suggests that Claudia was a convert of the Arimathean Mission, by which he intends us to understand the mission to Britain under the presidency of Joseph of Arimathea.* His account of that mission is as follows:

"The Pauline persecution, by dispersing the Judean Christians, caused a second great propagation. Amongst others who were thus driven to foreign lands was Joseph of Arimathea. He with Mary Magdalene, Lazarus, against whom the Jews cherished an unextinguishable hatred,

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* Joseph of Arimathea.—A rich and pious Israelite, is denominated by Mark (15: 43) an honorable counsellor, by which we are probably to understand that he was a member of the Great Council or Sanhedrim. He is further characterized as "a good man and a just" (Luke 23: 50), one of those who, bearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mark 15: 43; Luke 2: 25, 38; 23: 51). We are expressly told that he did not "consent to the council and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. At all events we know that he shrank, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the Centurion who stood by the cross; for on the very evening of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in boldly unto Pilate and craved the body of Jesus." Pilate consented. Joseph and Nicodemus then, having enfolded the sacred body in the linen shroud which Joseph had brought, consigned it to a tomb hewn in a rock, a tomb where no human corpse had ever yet been laid. The tomb was in a garden belonging to Joseph, and close to the place of crucifixion. There is a tradition that he was one of the seventy disciples.

Mary, and Martha, the sisters of Lazarus, with their hand-maiden Mersilla, were carried out to sea and consigned, in a vessel without oars and sails, to the mercy of the elements. After dreadful sufferings they were cast ashore near Massilia (Marseilles) in the south of France. From this city Joseph found means to communicate with his friends and family in Palestine. Forty of them, eleven being his own relatives, joined him, Philip the Apostle coming with them. After preaching the gospel twelve months in Gaul, Joseph and his fraternity were invited by some eminent British Druids, who had been amongst his hearers, to Britain. They were well received by Arviragus and placed under the protection of one of the three great Druidic Corau (Circles) of the Kingdom, in Yns Avallon. Here they laid the foundation of the first Christian Church on record, sixty feet in length and twenty-six in breadth, building it in the Gallic fashion of timber pillars, connected by double tissues of strong wicker work. This church became the nucleus of a succession of magnificent edifices erected over its unaspiring roof. It passed for some generations by no other name than the home of God—the house of God—the secret of God. Subsequently it was known as the mother of churches, the glory of Britain—the resting place of the Apostles.' The island on which it was built, either from the clearness of the springs in which it abounded or because Joseph was said to have brought with him the chrystal vessel in which St. John and himself received the blood and water which at the piercing of the Centurion Longinus' spear had flowed on the cross from the heart of our Blessed Savior, was called Ynys Wydrin (the chrystal isle), translated by the Saxons in after times to Glas-ton and Glastonbury."*

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"The gentle, unobtrusive character of the 'high born Decurio,' as Joseph is termed in the British records, was admirably adapted by conciliating the esteem of Arviragus and the war-like population of the Western dominions, to prepare the way for the future extension of Christianity in the island. Amongst his converts were Gladys, the sister of Arviragus and Guiderius, subsequently under her Roman designation of Pomponia Graecina married to Aulus Plautius the Roman commander, and Eigira, sister of Caractacus and wife of Salog, Lord of Caer Salog (Salisbury) the first female saint in Britain. Amongst the missionaries of the gospel educated and sent forth by Joseph of Avallon, were St. Beatus (Gwynfyd) and St. Mansuetus (Mwyngu). Beatus was born of noble parentage in Britain and passed over to the continent and founded the Helvetian (Switzerland) church. He began his mission by disposing of all his property for the redemption of the Helvetian prisoners of war. He fixed his habitation at Underseven, near the lake of Thun, where his church and cell remain objects of profound veneration. He died A. D. 96.

"Mansuetus, born in Ireland, converted in Britain, preached the gospel with St. Clement in Gaul. He founded the church of Lorraine. From

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* Glastonbury—A town in the county of Somerset, England, twenty-one miles south of Bristol.

this province he extended his evangelical labors to Illyria, and finally suffered martyrdom at Toul, A. D. 110. Thus before an acre of British soil was incorporated with the empire of pagan Rome, Britain had not only received the gospel, but had been the blessed instrument of its propagation to nations on the continent."

If we accept the above as trustworthy history, it is apparent that the British Saints were as prominent in spreading the gospel in former days as they have been in this latter dispensation.

Mr. Morgan further affirms, "In A. D. 90, died Joseph of Arimathea in his peaceful sanctuary of the house of God in Avallon. Tradition commemorated with holy affection the simple epitaph inscribed upon his tomb—'I came to the Britons after I had buried Jesus Christ; I taught them and rested!'"

This may be all true; we are not in a position to dispute it. Mr. Morgan fortifies his statements by a formidable list of authorities ancient and modern—British, Saxon, Roman, etc. However judging the past by the present it appears to our mind more probable that Bran was converted in Rome, that, as claimed, he and his family became intimately acquainted with Paul, whose interest was thus aroused in the conversion of the Britons. That Paul, being a prisoner, and consequently unable to visit Britain at that time, appointed Bran and his associates, as natives of that country, to go and open the mission. Success attending their efforts and still being detained at Rome, Paul requested Joseph of Arimathea, who had known the Savior, and other experienced brethren to go over and strengthen the infant church, and that finally, when at liberty, he himself followed.

The question is, will what is positively known of Paul's life admit of such an arrangement? This shall be considered later. Just now we will present the statements of some other writers who affirm that the first Christian Church in Britain was built at Glastonbury.

The author of "Lives of the Queens of England before the Norman Conquest" writes:

"While Vespasian yet tarried at the court of Arviragus* and Gwenissa, an event happened which William of Malmesbury records as a remarkable piece of ecclesiastical antiquity. He states that when St. Philip the Apostle, after the death of our blessed Lord, was in Gaul, promulgating the doctrines of Christianity, he received information that all those horrid superstitions which he had observed in the inhabitants of that country, and had vainly endeavored, with the utmost labor and difficulty, to overcome, originated from a little island at no great distance from the continent, named Britain. Thither he immediately resolved to extend the influence of his precepts, and dispatched twelve of his companions and followers, appointing Joseph of Arimathea, who not long before, had taken his Savior from the cross, to superintend the sacred embassy. On their arrival, Vespasian interested himself very warmly in their behalf with

* It is said that Arviragus succeeded Caradoc in the Pendragonate.

both the king and queen, to whom he related a miracle concerning St. Joseph:—

> Vespasyan praied the kyng,
> And quene also, to be to hym good lorde
> And good ladye, which they graunted in all thing.
> * * * * * *
> All this he told the kyng and eke the quene,
> And prayde them his supporters to bene.*

"The royal protection was granted to the strangers, at the request of the Roman general, and they were hospitably entertained by Arviragus,† who, to compensate them for their hard and toilsome journey, bestowed on them, for a place of habitation, a small island, which then lay waste and untilled, surrounded by bogs and morasses. To each of the twelve followers of St. Joseph, he appointed there a certain portion of land called a hide, sufficient for one family to live upon, and composing altogether a territory to this day, denominated 'The Twelve Hides of Glaston.'"‡

"Who built the First Church in England, and on what spot of English ground did it stand?

"With a happy consistency of situation, the Metropolitan Cathedral stands on the site of that venerable structure, British or Roman, which Augustine found when he came in 597 to re-establish Christianity amongst the Anglo-Saxons. But neither Canterbury, nor any one of the other places where very early Christian churches certainly were erected in this island, can rival Glastonbury as a claimant for the 'First Church.' There exists, indeed, no authoritative record to establish beyond all doubt or question, as a sure and veritable fact that amidst the pleasant Somerset hills the First Church in England, or, as many have believed and affirmed, of Christendom, was built on that memorable spot where still linger the beautiful ruins of Glastonbury Abbey. Tradition, however, with extraordinary emphasis, supports the claims of Glastonbury; and many of our early histories concur in confirming its testimony. Now, where the voice of Tradition has been clear, strong, unvarying, and long-continued—where its truth is at least probable and it is opposed by no weighty evidence where also it can appeal to early and general acceptance—it is but reasonable to believe that it contains the outlines, if not the substance, of a true chronicle. Such as this is the tradition which places the First English Church at Glastonbury. Joseph of Arimathea is said to have reached the shores of Britain in the year of the Christian era 61, when he established himself with his eleven companions at Glastonbury. There they built the First Church. The length of it was 60 feet, the breadth 26, and its walls were made of twigs and branches 'wended and twisted together after the ancient custom.' This was believed, from a very early period, throughout Britain. Southey considers the tradition to be worthy of credit, from the

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* Harding.

† Nennius affirms that Arviragus was converted by Joseph and received the baptismal rite.

‡ "Collenson's Somersetshire."

circumstance that it never was contradicted in those ages when other churches would have derived very great advantage from being able to have advanced similar pretensions on their own behalf. It is certain that the churchmen of England who were present at the Councils of Pisa,* Constance,† and Basle,‡ brought this tradition forward as proof that no continental ecclesiastics had a right to rank before themselves in precedence. And at the present time in his 'Architectural History of Glastonbury Abbey,' very recently published, Professor Willis, the most cautious of inquirers, after narrating the early traditions of that Church, remarks:—'One fact can be certainly derived from them, namely, that there existed on the spot which is the scene of the tale, a structure of twisted rods or hurdles, which was believed to have been built as a Christian oratory, and reported to be the earliest church erected in Britain; also, that it especially bore the name of 'Vetusta Ecclesia,' the 'Old Church,' and was dedicated to the Virgin Mary. To show the veneration in which the structure itself was held, the chronicler records that, 'according to the traditions of the fathers, St. Paulinus,§ Archbishop of York (A. D. 630), clothed the Old Church, which before was made of intertwined rods, with boards, and covered it with lead from top to bottom.'"

"The Church that Paulinus built, and the 'Old Church' that he protected, alike have passed away. Of the magnificent Abbey, in part Norman, and partly of the early Gothic of England, a few shattered fragments are the only existing remains. Amidst these eloquent ruins, covered over and sheltered by a low rounded arch of massive masonry, lavishly enriched with the zig-zag work that the architects of the north so dearly loved, the 'Well of St. Joseph of Arimathea,' may still be seen. And, close by the remains of the good and pious saint himself, the First of English Church-builders, are believed to rest."‖

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* Pisa—Council of— An ecclesiastical council held at Pisa in 1409 for the purpose of healing the papal schism. It deposed the rival popes Gregory XII and Benedict XIII. Alexander V. was elected by the cardinals.

† Constance, Council of—An important council of the Roman Catholic Church, held 1414-18. Its objects were the healing of the papal schism, the suppression of the Bohemian heresy, and the reformation of the church. It condemned to death Huss in 1415, and Jerome of Prague in 1416, and elected Martin V. as pope in 1417.

‡ Basle (Basel), Council of—A Council held at Basel, July 23, 1431, to May 7th, 1449, the last of the three great reforming councils of the 15th century. It was called by Pope Martin V., and by his successor, Eugenius IV.; had as its main object the union of the Greek and Latin churches, the reconciliation of the Bohemians, and the reformation of the church; deposed (June 25, 1439) Eugenius IV., who refused to acknowledge its authority; and elected (October 30, 1439) Amadeus, Duke of Savoy, pope, who took the name of Felix V. (resigned 1449). The ultramontanes reject this council altogether, while the Gallican Church acknowledges the first twenty-five of its forty-five sessions.

§ Paulinus.—Died 644. A missionary to England, sent thither by Pope Gregory the Great in 601. He was instrumental in introducing Roman Catholicism into Northumbria, and was made bishop of York in 625, and of Rochester in 633.

‖ "The First Church in England," by Rev. Charles Boutell.

We will next give the arguments for and against the mission of Joseph of Arimathea to Britain, as presented by Mr. Yoewell in his History:

"Joseph of Arimathea.—Norman authorities have assigned to Joseph the credit of being an apostle to Britain, and they are supported by the approving opinion of Cardinal Bona and Geoffrey* of Monmouth. His pretensions have been defended by Theophilus Evans in his Drych y Prif Oesoedd, and the learned Charles Edwards in his Hanes y Ffydd. Bale† quotes an early British historian of the name of Melkinus Avalonius for this tradition; but confesses that he is 'a very fabulous writer.'‡ Leland tells us, that Bale met with the fragment of Melkinus in the library of Glastonbury;§ from which he concluded that Melkinus had written something of the history of Britain, and particularly something concerning the antiquity of Glastonbury, and Joseph of Arimathea. But this story, says Leland, 'he sets on foot without any certain author' which makes this learned antiquary dissent from him. And elsewhere,‖ when speaking of the Glastonbury traditions he observes 'that twelve men are said to have come thither under the conduct of one Joseph; but not Joseph of Arimathea.' Bishop Stillingfleet in his origines Britannicæ (Ch. I.) has ably examined all the circumstances connected with this tradition, and has satisfactorily proved the improbability of the mission of Joseph of Arimathea to this country. No mention is made of it by Gildas, Bede,

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* Geoffrey of Monmouth.—Born, probably at Monmouth, about 1100; died at Landaff in 1152 or 1154. An English chronicler. He may have been a monk at the Benedictine monastery at Monmouth. He was in Oxford in 1129, where he met Archdeacon Walter (not Walter Map,) from whom he professed to have obtained the foundation of his "Historia Regum Britanniæ." In 1152 he was consecrated bishop of St. Asaph, having been ordained priest in the same year. It does not appear that he visited his see. The "Historia Regum Britanniæ" was issued in some form in Latin from the British or Cymric MS. by 1139; the final edition as we now possess it, was finished in 1147. The first critical printed edition is "Galfredi Monemutensis Historia Britonum, nunc primum in Anglia novem codd MSS. collatis, ed. J. A. Giles" (1184). The publication of this book marks an epoch in the literary history of Europe; in less than fifty years the Arthurian and Round Table romances based upon it were naturalized in Germany and Italy, as well as in France and England. It is thought that Geoffrey compiled it from the Latin Nennius and a book of Briton legends now perished. It was abridged by Alfred of Beverley; and Geoffrey Gaimar and Wace translated it into Anglo-Norman about the middle of the 12th century. Layamon and Robert of Gloucester translated Wace into semi-Saxon or transition English, and later chroniclers used it as sober history. Shakespeare knew the legends through Holinshed. Goeffrey also wrote a Latin translation of the prophecies of Merlin. A life of Merlin has also been ascribed to him, perhaps incorrectly.

† Bale John.—Born at Cove, near Dunwich, in Suffolk, November 21, 1495; died at Canterbury, 1563. An English Protestant (originally Catholic) prelate, bishop of Ossory (1552). He was the author of moralities (religious plays), and the compiler of a chronological catalogue of British writers, "Illustrium Majoris Britanniæ Scriptorum Summarium" (1548). He was nicknamed "Billious Bale" on account of his bad temper.

‡ Bal. de Script. Brit. lib. i. 57.

§ Leland de Script. in Melkino.

‖ Leland in Eluano.

Asserius, Marionus Scotus, or any of the earliest writers; although Baronius declares, on the authority of an ancient MS. in the Vatican, that Lazarus, Mary Magdalen, and Martha accompanied him.* Car. a Sancto Paulo, in his Sacred Geography, Great Britain, treats the story of Joseph of Arimathea as a complete fable."†

[TO BE CONTINUED.]

RELEASES AND APPOINTMENTS.—George W. Middleton, who has been laboring as a Traveling Elder in the London Conference, has been honorably released to return home on account of failing health. He will sail from Glasgow on September 8, on the s.s. *Furnessia*.

The following named Traveling Elders have been honorably released to return home on October 6th, 1898:

F. E. Green and J. W. James of the Birmingham Conference.

Geo. R. Baker, Alfred Saxey, Wm. T. Seare and wife, of the London Conference.

Jos. J. Paul, John Norris and John Gull of the Norwich Conference.

Hyrum Calder of the Scottish Conference.

William H. Griffin has been appointed to labor as a Traveling Elder in the Birmingham Conference.

William E. Partington has been appointed to labor as a Traveling Elder in the Liverpool Conference.

Samuel T. Clark has been appointed to labor as a Traveling Elder in the Welsh Conference.

Elder Thomas Ash, now Traveling Elder in the Birmingham Conference has been appointed to succeed Elder Joshua H. Paul as President of that Conference.

THOSE who lean upon their dignity are in need of a better support.

WE know the value of a future when we have earned it, and that of a friend when we have lost him.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks; but only what he does himself, that it may be just and true.

Do not hurt the feelings of others by saying sharp, sarcastic things. It is better to dispense with the questionable reputation of being smart than merit one of cruelty.

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* Baronius, Annals, A. D. 35, sec. 5.

† Ussher, in his work De Primordiis Ecclesiarum Britannicarum, treating of Joseph and his supposed arrival in Britain, says, that in the reign of Edward III. one John Bloeme, of London, pretended he had a revelation from heaven, ordering him to make search for the body of the noble Decurion, for which he obtained the king's license, a copy of which the primate has given in his work. A translation of this curious document will be found in the Gentleman's Mag. Vol. 44: p. 409. See also Fuller's Church Hist. cent. i. book I., sec. 14.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 8, 1898.

DEATH OF PRESIDENT WILFORD WOODRUFF.

It is with feelings of intense sorrow that we are under the necessity of announcing to the Elders and Saints of the European Mission that President Wilford Woodruff has finished his earthly career and passed to the great beyond. A telegram was received on Saturday morning, September 3rd, 1898, at 8 o'clock, stating that he died on the 2nd inst. We are in receipt of no further particulars.

This sad news is quite unexpected, as in our last issue we published an extract from a letter of Elder James H. Anderson stating that President Woodruff's health was much better than last year and that he was looking quite well.

The news of President Woodruff's death will cast a universal cloud of sadness over the hearts of the Latter-day Saints the world over, and those that know him best who are not of his faith will share this feeling, as all who have been brought under the influence of this great and good man have been obliged to admit his ability and worth. Even the worst enemies of the Latter-day Saints have refrained from raising their voices or wielding their pens in language derogatory to his life and character.

Although practical to a marked degree, President Woodruff was eminently spiritual minded, two qualities seldom found in one person developed to such perfection; these made him at once a safe adviser in temporal matters and a tower of strength through his faith in the overruling hand of the Almighty, in leading his people to a higher spiritual life.

No man in the church has passed through more varied and trying experiences than he, and through them all, his faith has never wavered nor has any self interest ever allured him from the path of duty. Well has he merited the appellation of "Wilford the Faithful."

While we are mourning his loss, it is not difficult to see, through the eye of faith, the rejoicings of those that have passed on before on being reunited with one whom they have so learned to love while in the flesh.

We do not mourn as those without hope, realizing that President Woodruff is not dead, but has fully and completely finished his labors on earth and has passed on to a broader sphere of action, where his labors will be more fully appreciated than they possibly could be by mortal man, and when the Lord comes to make up his jewels our beloved leader will be found among those who have washed their robes and made them white in the blood of the Lamb.

"Wilford Woodruff was born in Farmington (now Avon), Hartford

County, Connecticut, March 1, 1807. He assisted his father, Aphek Woodruff, in attending the Farmington Mills, until he was twenty years of age. In April, 1827, he took charge of a flouring mill belonging to his aunt, and continued in the mill business until he, in the spring of 1832, together with his oldest brother Azmon, went to Richland, Oswego Co., N. Y., and purchased a farm and saw-mill and settled in business.

"At an early age his mind was exercised upon religious subjects, although he never made a profession until 1830, and then he did not join any church, for the reason that he could not find any denomination whose doctrines, faith or practice, agreed with the Gospel of Jesus Christ. In 1832 he was inspired to go to Rhode Island, but as he had made preparations to remove to the west, he ignored this call and went to Richland, Oswego Co., N. Y., where he, on December 29, 1833, heard Elders Zera Pulsipher and Elijah Cheeny preach. Young Woodruff and his brother Azmon believed their testimony and offered themselves for baptism, after having listened to the first sermon. They also read the Book of Mormon, and Wilford Woodruff received a testimony that it was true. He was baptized by Elder Zera Pulsipher December 31, 1833. Soon afterwards he learned what the Lord wanted of him in Rhode Island, for at the time he and his brother Asahel were warned to go there, two Latter-day Saint Elders were preaching in that country, and had they gone, they would, no doubt, have embraced the work at that time.

"On January 2, 1834, a small branch of the Church was organized at Richland by Elder Pulsipher, and Woodruff was ordained a Teacher. In February following, in company with Elder Holton, he walked 60 miles to the town of Fabius to visit some Saints, and during the winter Richland was visited by several of the Elders, among whom was P. P. Pratt, who told W. Woodruff that it was his duty to go to Kirtland and join the Camp of Zion, which was about to start for Missouri. W. Woodruff immediately settled up his business and started for Kirtland, Ohio, where he arrived April 25, 1834. The Prophet Joseph invited him to stay at his house, which he did for about one week, during which he became acquainted with many of the leading men of the Church and had a glorious time.

"On May 1, 1834, he left Kirtland, with a portion of Zion's Camp, and traveled to New Portage, where they remained until the Prophet arrived with the remainder of the company and organized the camp. Traveling a thousand miles under the immediate leadership of the Prophet gave these young Elders considerable experience. Some of them murmured, but the majority showed that integrity and worth which afterwards qualified them for responsible positions in the Church.

"As the Prophet advised all the young men who had no families to remain in Missouri, Woodruff stopped with Lyman Wight, in Clay County, and spent the summer cutting wheat, quarrying rock, making brick, and doing other kinds of hard labor. In the fall he was ordained a Priest and sent on a mission into Arkansas and Tennessee, in company with an Elder. They started without purse or scrip, traveling through Jackson County, from which the Saints had just been driven, and as it was dangerous for a 'Mormon' to be found in that part of the State, they dared

not preach. Notwithstanding this caution, they were in great danger, and in some instances they were preserved, as if by miracle, from the mob. The first time Woodruff attempted to preach was on a Sunday in December, 1834. The meeting was held in a tavern.

"While traveling through the thinly inhabited parts of southern Missouri and northern Arkansas, the young missionaries frequently lost their way in the woods and swamps, where they, on several occasions, had dangerous encounters with wild beasts. Persecutions also raged against them in certain localities. The Lord, however, comforted His servants, and manifested His approbation of their labors in various ways. Thus one of their enemies, an apostate, who railed against them, was, on a certain occasion, smitten by the Lord, so that he fell dead at the feet of the missionaries, in fulfilment of a dream which Brother Woodruff had had some time previous.

"While traveling from Little Rock, Arkansas, to Memphis, Tennessee, W. Woodruff was left by his companion, sitting in an alligator swamp and being lame with a sharp pain in the back. He knelt down in the mud and prayed fervently. The Lord healed him and he went on his way rejoicing. In April, 1835, he was joined by Elder Warren Parrish, in whose company he traveled some seven hundred and sixty miles in three months and nineteen days, preaching the Gospel daily. They baptized about twenty persons. Parrish also ordained Woodruff an Elder and left him in charge of the branches that had been raised up in that neighborhood.

"As soon as he was left alone, W. Woodruff extended his circuit and labors and baptized a number, among whom were several Campbellites. During the year 1835 he traveled altogether 3,248 miles, held 170 meetings, baptized 43 persons and organized three branches of the Church.

"On May 31st Woodruff was ordained a member of the second quorum of Seventies, under the hands of David W. Patten and Warren Parrish. After continuing his missionary labors, in company with Elders Patten, Smoot and others, he finally returned to Ohio in the fall of 1836, and spent the winter in Kirtland, during which he received his endowments and went to school. On the 13th of April, 1837, he was married to Miss Phœbe Whitmore Carter, and received his patriarchal blessings under the hands of Father Joseph Smith two days later. In the following month he left Kirtland on a mission to the Fox Islands, situated east of the Main shore. On his journey thither he preached to his relatives in Connecticut and baptized some of them. On August 20th he landed on North Fox Island, in company with Jonathan H. Hale, and immediately commenced to preach the Gospel with success. On September 3rd they baptized Justin Eames, a sea captain and his wife, as the first fruits of preaching the fulness of the Gospel on the islands of the sea in this dispensation. Mr. Newton, a Baptist minister, who at first allowed the Elders to preach in his meeting-house, but afterwards opposed them, had to pass through the experience of seeing the best of his Church leave him to accept 'Mormonism,' and a Methodist minister by the name of Douglas had a similar experience on the South Island. Finally two branches were organized, one on each island, and in October the two successful missionaries returned

to Scarboro, Maine, where W. Woodruff had left his wife with her father's family.

"In the beginning of November Elder Woodruff, having parted with Jonathan H. Hale, returned to Fox Islands, this time accompanied by his wife. Next, in company with James Townsend, whom he had ordained an Elder, he introduced the Gospel in the city of Bangor and several towns in Maine, after which he returned to the Islands, and, agreeable to instructions received from the headquarters of the Church, he began to counsel the Saints to sell their property and accompany him to the land of Zion. In the spring of 1838, he visited Boston, Providence and New York. From the latter city he went to Farmington, Connecticut, where he baptized his father, stepmother, sister and other relatives and organized them into a branch of the Church. Taking an affectionate leave of his relatives, he returned to Scarboro, where his first child, a daughter, was born, July 14th. After this event he again visited Fox Islands.

"While holding meetings with the Saints in North Vinal Haven, August 9th, he received a letter from Thomas B. Marsh, then President of the Twelve Apostles, informing him that he had been chosen by revelation to fill a vacancy in that quorum, he was requested to come to Far West, Missouri, as soon as possible, in order to prepare for a mission to England in the spring. He immediately set to work arranging for the emigration of the Fox Island Saints westward. He had baptized nearly one hundred persons on the islands, and about fifty of these now made ready to accompany him to Missouri. Assisted by Nathaniel Thomas, who had sold his property and had money, Woodruff went to the main land and purchased ten new wagons, ten sets of harness and twenty horses, which outfit cost about two thousand dollars. When every thing was prepared, he went on ahead of the company to Scarboro to prepare his own family for the journey.

"'On the afternoon of October 9th,' writes Elder Woodruff, 'we took leave of Father Carter and family (in Scarboro) and started upon our journey of two thousand miles at this late season of the year, taking my wife with a sucking babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost.'

"While crossing the Green Mountains, October 13, 1838, W. Woodruff was attacked with sickness, and a few weeks later his wife was reduced to the point of death, from which, however, she was rescued by the power of God, through prayer and administrations. Finally he arrived, with most of his company, in Rochester, Ill., December 19, 1838, and, getting information of the Missouri persecutions and the unsettled affairs of the Church, the Saints concluded to stop at that place during the remainder of the winter.

"In the following spring Elder Woodruff took his family to Quincy, Illinois, and shortly afterwards accompanied the Twelve to Far West, Mo., where a secret conference was held early in the morning of April 26, 1839, on which occasion Wilford Woodruff and Geo. A. Smith were ordained members of the quorum of Twelve Apostles. After his return from Mis-

souri, Woodruff removed his family to Montrose, Iowa, where he was severely attacked with chills and fevers. When he, on August 8th, started on his mission to England, this disease still rested upon him, and his wife was also sick. After an adventurous journey, Elders W. Woodruff, John Taylor and Theodore Turley arrived in Liverpool, England, January 11, 1840, and two days later they found themselves among the Saints in Preston. Woodruff was sent to the Staffordshire Potteries, and he labored successfully in that neighborhood until the beginning of March, when the Spirit prompted him to go south. Arriving in Worcester he learned from Mr. John Benbow, a wealthy farmer, that there were about six hundred people in that region who had broken off from the Wesleyan Methodists and taken the name of United Brethren. They had forty-five preachers among them, owned chapels and other houses of worship, and were searching for more light and truth. To these people W. Woodruff commenced to preach the Gospel in earnest, and after eight months' labor eighteen hundred persons had been baptized in Herefordshire, Gloucestershire and Worcestershire, including all the United Brethren except one, and two large conferences had been organized.

"On the 17th of August, 1840, Elder Woodruff took leave of the Saints in Herefordshire and started on a mission to London, in company with Heber C. Kimball and Geo. A. Smith. Here they found it exceedingly hard to open a missionary field, but they finally succeeded and commenced to baptize August 31st. After twenty-three days' labor in London, W. Woodruff returned to Herefordshire, where he met with the Saints in conference and then paid a visit to Staffordshire. On October 6, 1840, he attended a general conference of the Church in Manchester, and spent most of the following winter in London. He also made several visits to other parts.

"After a prosperous mission most of the Twelve, including W. Woodruff, sailed from Liverpool April 21, 1841, and arrived in New York May 20th. On June 2nd Elder Woodruff arrived at Scarboro, Maine, where he met his wife, after two years' separation. About a month later he continued the journey westward, arriving in Nauvoo October 5th.

"On the 30th of October he was appointed a member of the city council of Nauvoo, and spent the winter of 1841-42 attending meetings and laboring with his hands. On February 3, 1842, he took charge of the business department of the *Times and Seasons*. In the following July he again left Nauvoo on a mission to the Eastern States, to collect funds for the Temple and Nauvoo House; from this trip he returned November 4th. He spent the winter of 1843-44 in Nauvoo, received his endowments with the Twelve, and built a two story brick house on a lot, which the Prophet had given him.

"In the spring of 1844 he was appointed on another mission to the Eastern States with the quorum of the Twelve. He was in Portland, Maine, ready to step on board of a steamer, bound for Fox Islands, when he saw an account of the martyrdom of Joseph and Hyrum Smith in Carthage Jail. He immediately returned to Boston, met in council with the Twelve and returned with them to Nauvoo, where they arrived August 6th. He there attended the special conference, when the Twelve, by the

assembled Saints, were acknowledged as the presiding quorum of the Church.

"At a council of the Twelve held in Nauvoo August 12, 1844, W. Woodruff was called to go to England to preside over the British Mission. In company with Elders Dan Jones and Hiram Clark, and their families, he left Nauvoo August 28th, and arrived in Liverpool January 3, 1845. After presiding over the Mission about a year, he returned to America early in 1846, and arrived in Nauvoo at the time the Saints were leaving for the west. The following year (1847) he joined the Pioneers and arrived in Great Salt Lake Valley on the 24th of July. In 1848 he was sent on a mission to the Eastern States, from which he returned to the valley in 1850, and in December of that year he was elected a member of the senate of the Provisional State of Deseret. In the spring of 1852, he accompanied President Young on an exploring trip to Southern Utah, and at the October Conference, 1853, he and Ezra T. Benson were called to gather fifty families to strengthen the settlements in Tooele County. When the Horticultural Society was organized in Salt Lake City, September 13, 1855, he was chosen its President. Since the early settlement of Utah, Apostle Woodruff has been one of the very foremost in all the affairs at home, and is emphatically one of the founders of the Territory. Ever since he was a mere boy he has kept a very complete journal, and a great deal of Church history has been compiled from his writings. In the days of Joseph Smith he reported quite a number of the Prophet's sermons, which to day are very valuable."

After the death of Geo. A. Smith he was appointed principal historian of the Church.

When the First Presidency was organized in October, 1880, with John Taylor as President, he became President of the quorum of the Apostles; which position he held until he succeeded John Taylor as President of the Church. He was sustained in this position by a unanimous vote of the Church assembled in General Conference on Sunday, April 7, 1889. He chose as his counselors Geo. Q. Cannon and Joseph F. Smith.

During the sufferings of the people on account of the illegal and unjust execution of the law against plural marriage, President Woodruff sought the Lord in their behalf, and received His word authorizing him to advise the Saints to discontinue the practice of that principle. On the 24th of September, 1890, he issued a manifesto to that effect, which was accepted by the Saints in Conference assembled on the 6th of October, of that year.

At the annual Conference, April 6, 1892, President Woodruff was privileged to lay the capstone of the Salt Lake Temple, and in just one year from that date, to conduct the dedicatory services in that grand edifice, at which time he predicted that the extreme prejudice against the Saints would begin to abate, and in consequence the spread of the Gospel would be greatly accelerated, which prediction has been literally fulfilled.

Up to the time of his death, he was laboring with all the earnestness of his soul for the advancement of the cause of truth, and his life's labors stand as a monument greater than any carved in stone or metal. His name will ever be held in fond remembrance as the embodiment of faith, honor, virtue and integrity.

A. W.